

A N ^{1606/1566}

OFFICE:

OR,

MANUAL

OF

DEVOTIONS

For the better observing the

Lord's-Day,

*Chiefly design'd for the use of Private
Families.*

L O N D O N,

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To the Reader

An Advertisement
TO THE
READER.

Reader,

THIS Office is part of a Book entitled [*Κυριακή ἡμέρα*, or a Discourse in Six Dialogues on the Name, Notion and Observation of the Lord's Day; with an account of several Canons, Decrees and Laws, Foreign and English, for the keeping it Holy. The Way of Worship in the Church of England vindicated, &c. by Thomas Morer, Rector of St. Anns Aldersgate, London] But the Book in the whole be-

To the Reader.

ing too bulky for every Reader's hand, and this Part of it judged to be very necessary for every bodies use, who has Piety enough to endeavour to spend the Lord's Day well; I have thought it expedient, by the earnest Advice of some Friends, to Print the Office by it self, that so it may be more ready to assist Devotion. It is, as you see in the Title, appropriated to the Lord's-Day: But as all Days in the Week have their interest in the Divine Worship, so many of the Prayers and Ejaculations may be every Day used with benefit, tho' the full Office concerns chiefly that Day more especially dedicated to the Honour and Service of God; and which if well spent, has a great Influence over the whole Week.

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An Office for the Lord's Day.

At Waking, say,

Lighten mine Eyes, O Lord, that I sleep not in Death. O blessed Saviour, who hast taught me that the Dead shall hear thy Voice, let me no longer lie in the Grave of sloth, but raise me as thou didst thy Servant *Lazarus*: Unbind my Hands and Feet; Set me in some good way, that I may glorifie thee, by serving thee this day with a pure Mind and humble Heart. Lord, as thou hast awaked my Body from sleep, so by thy Grace awaken my Soul from Sin; and make me so to walk before thee this Day, and all the rest of my Life, that when the last Trumpet shall awake me out of my Grave, I may rise to the Life Immortal, through Jesus Christ. *Amen.*

At Rising.

IN the Name of the Father, Son, and Holy Ghost.

I laid me down and slept, and now I rise again, the Lord sustaining me. Blessed be his Name, for ever and ever. *Amen.*

A 3

When

When Risen.

O Lord, by thy Mercy I am risen out of my Bed, where I might have slept in Death, but that thou preservest me. Make it I beseech Thee, a Resurrection to Grace in this Life, and to Glory in the Life to come, through Jesus Christ, who Merited both for us. *Amen.*

At putting on Apparel.

Cloth me, O Lord, with the Ornaments of thy Heavenly Grace, and cover me with the Robes of Righteousness, through Jesus Christ.

O my God, as I came into the World a Weak, Naked, and Wretched Creature, so I continue still, if destitute of thy Grace. Reach out therefore unto me the unspotted Robe of thy Son's Righteousness; and so Cloth me with all the Graces of thy Holy Spirit, that Thy Image may be daily renew'd, and Thy Name honoured by me for evermore.

Amen.

At Washing.

O My dear Saviour, who hast opened a Fountain for Sin and for Uncleaness: Wash me thoroughly with those saving Waters, that being purified from the stains of Sin, and the guilt of my Natural Corruption, I may
with

An Office for the Lord's-Day. 7

with the more confidence draw near to thy Throne of Grace, and bow my self before thy Mercy-Seat.

O wash me thoroughly from my Wickedness, and cleanse me from my Sin: Make me a clean Heart, and renew a right Spirit within me, a Spirit of cleaving stedfastly unto thee, through Jesus Christ. *Amen.*

In the Closet, say,

O Most Gracious God, whose Eyes have been open over me when mine were shut, and under the shadow of whose Wings I have past this Night in safety; I do with all possible thankfulness humbly acknowledge it, as thy great Mercy that thou hast not taken away my Soul this Night, as in Justice thou mightst have done, but hast given me respite, and afforded me one Day more to call upon thy Name.

O Lord, make me ashamed of my former unthankfulness, and wound my Heart with the consideration of my own dullness, whom so many favours have not wrought to more obedience: Give me Grace to consecrate this Day, and the rest of my Life, unto thy Service, and to redeem the time at least which I cannot recal.

And O thou, who turnest the shadow of Death into the Light of the Morning, inable me powerfully to cast off all the Works of Darkness, and to keep my Soul spotless and unblameable.

And as thou hast brought me to the comforts of this Day : So go along with me I beseech thee, through all the parts and minutes of my Life, that in all my ways being guided by thy Counsel here, I may hereafter be received into thy Glory, even for the Merits of my dearest Saviour Jesus Christ.

This Day by the Resurrection of thy Son my Redeemer, was made holy to us : Give me thy Grace, that I may keep it holy to thee, through Jesus Christ. And O gracious Jesu, since on this Day more especially, I am to humble my self at thy Feet, and to beg Mercy for my Soul, which ought to be dearer to me than a thousand Worlds. Be pleased not to suffer any Worldly Cares to divert or hinder me ; Root out this Bed of Thorns, and Sow holy Thoughts instead of them: Let me not be like *Martha* troubled about many things, but fix me on the one thing needful, that so having chosen the better part, it may never be taken from me. Counsel me, Govern me, lead me in the way I should go, or else I shall wander from thee into Infinite Errors!

O possess then all my bodily Senses, that my sinful affections may find no place. Leave me no more to my own weakness, whereof my frequent falls have given me many and sad Experiments.

Restrain those inclinations to which my Nature is chiefly prone, that their violence may never have power over me to make me swerve from thy Holy Will.

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An Office for the Lord's-Day. 9

Let not the corruption of these evil times prevail upon me, but keep me from the Flattering and Lying Lips, the Prophane and Blaspheming Tongue; stop my Ears, and shut up my Heart against them.

Strike such an awful reverence into my Soul, that I may watch over all my actions, and carefully avoid whatever may be dangerous to my self, pernicious to others, or any way displeasing unto thee, that so living in thy Fear, I may die in thy Favour, rest in thy Peace, and reign with thee in thy Glory, World without end.

Or Thus.

O Almighty and most Blessed God, Lord of Heaven and Earth, who makest the outgoing both of Morning and Evening; By whose alone bounty it is, that I have this Day added to my Life, and by whose good Hand upon me thy Creature, I am awaked out of my last Nights sleep, and being risen, present my self before thee: I humbly bow to thee my Knees, and therewith my Heart and Soul, and desire with all that is within me, to adore thy Blessed Majesty.

But most unworthy, and of my self most insufficient, am I to perform unto thee any Worship or Service. What is Dust and Ashes (and such am I if I were innocent) to take upon me to speak unto the Lord? But, O God, I am a guilty Wretch, one whom it becometh to stand afar off, and Shame covering my

A 5

Face,

10. *An Office for the Lord's-Day.*

Face, to cry unclean, unclean. My Soul is naturally over-run with Lusts, as with an Universal Leprosie: There is no sound part in me. My Life is as corrupt as my Heart. My Childhood and Youth have not only been Vanity, but Sin. I have done nothing else therein, but fulfill'd the desires of my Flesh and Mind. My Corruptions have only grown with me: And my Sins since become so much the more Sinful, by how much the more knowledge I have had of thy Will, and Strength and Engagements to have performed it.

To this very Day, as indeed I ever have done, I daily break thy holy Laws in Thought, Word and Actions, by chusing what thou hast forbidden, and neglecting what thou hast commanded. In all my ways I most miserably Transgress. My very sleep it self, O Lord, is not innocent. Nor is it thus only in the common, and more ordinary Actions of my Life. Those few good Deeds, which I do, have many, not only Infirmities, but Sins in them: And I have need to repent of my very Righteousness.

Yet O Father of Mercies, thou art still kind to the unthankful and the evil. I acknowledge my self to have abundantly Experimented that gracious property of thine.

For notwithstanding my daily provocations against thee, thou still heapest Mercy and Loving Kindness upon me. All my contempts and despising of thy Spiritual favours have not yet made thee withdraw them, but in the Riches of thy Goodness, and Long-suffering thou

thou still continuest to me, the offers of Grace and Life in thy Son.

And all my abuses of thy Temporal Blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. My Sins yesterday thou hast not repaid, as justly thou mightest, by sweeping me away with a swift destruction, and taking my Soul this Night from me, but hast spared and preserv'd me according to the greatness of thy Mercy.

What reward shall I give unto thee, O Lord, for all these thy benefits? What, O my God, am I able to offer thee? Yet let me say, Blessed be thy holy Name for ever. Let Heaven and Earth praise thee for all thy unspeakable Mercies. And be thou pleased to accept of that Praise, which thy poor Servant hereby returns thee (as well as he can, for them all; and particularly for this last Nights refreshings, together with the comfortable restoring him to the enjoyment of Day) grant me thy special Grace, that I may spend my time to thy Glory, and may be all this Day long in thy Fear. Keep me that I fall into no Sin, nor run into any danger. And accept thou this my Morning Service, together with me, who here devote my self to thee, through my Saviour Jesus Christ, in whose Name further pray, as by him taught, when I pray to say,

Our Father, &c.

Amen.

The

12 *An Office for the Lord's-Day.*

Then calling the Family together, read the Litany, which is in it self a compleat piece of Devotion, inserting the Collect for the Day, with the other two for Peace and Grace, which being over, return to the Closet, and bestowing some time in Reading and Meditation, conclude with this Prayer.

O Lord, from whom the Preparations of the Heart are : The hour now draws near, which being holy unto thee, I am to spend in thy more solemn Worship. Let the effusions of thy Grace, both upon me and all the Congregation of thy People be very plentiful. Let my Heart be fixed, and none either vain or Worldly Thoughts lodge within me. Quicken me with thy holy Spirit, that I may draw near unto thee with a true Heart, and be fervent in Spirit in thy Service ; and with a good and honest Heart receiving thy Word, may understand and keep it, and bring forth fruit with patience, and unto perfection. Remember thy Servants who are to dispence thy Mysteries unto thy People : and especially him upon whose teaching I am to wait. Pardon his Frailties, open his Mouth, guide his Mind and Tongue, that he may deliver thy Truths in the Demonstrations of thy Spirit : And let thy Work so prosper in his hand, that both he himself and we his Hearers may be built up in our most holy Faith to the perfecting of thy Church, and the Eternal Glory of thy Name : thereby, through our Lord and Saviour Christ Jesus. *Amen.* *Going*

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An Office for the Lord's-Day. 13

Going to Church use this short Ejaculation.

LORD I love the Habitation of thy House,
and the Place where thine Honour Dwel-
leth —

Entering the Door, say,

HOW dreadful is this Place? This is none
other than the House of God, and this is
the Gate of Heaven.

Getting to the Pew, kneel and say,

O Lord I am come into thine House, even
on the Multitude of thy Mercies, and in
thy Fear will I Worship thee; O Bless me
that I may; And grant that my attendance
here may be for thy Honour, and my own
Salvation, through Jesus Christ. *Amen.*

*Before the Service begins, while the Congrega-
tion is getting together, either employ your
self in Reading some Portion of the Bible,
or in these Prayers.*

O Lord God, I am come hither to Worship,
to Pray to thee. Stir up my Memory,
to remember that thou art present: Fix my
intentions upon thee, upon thee alone: A-
waken my understanding, to consider what I
am about, and who I am to speak to; But a-
bove all inflame my affections, that my Heart
being

14 *An Office for the Lord's-Day.*

being set on Fire with thy Love, my Prayers may participate of that fervency, and be accepted of thee for his sake, who came to send this Fire on the Earth, even Jesus Christ my Saviour.

O gracious Father, what Thanks, what Praise can I offer to thee for raising me to this Honour, of entring into thy Presence as a Son, and conversing with thee on the Earth, with the same freedom, as the Angels do in Heaven? O grant me thy Grace, so to make advantage of this Divine Privilege, that my Sins may never make me forfeit it, but rather by a devout and humble use of it, acquire to my self daily new degrees of thy Favour, till thou hast brought me, thy unworthy Son, to that incorruptible Inheritance, which can have neither increase nor end.

I confess, O Lord, it is an excess of boldness in me, that I, so poor a Worm, so vile, so contemptible a Creature, should presume to speak to thee: Yet be not angry with me for this; For it is not because I value my self more than *Abraham* did, (for if he were Dust and Ashes, what am I?) But because I dare not undervalue thy Mercy, that I make my humble approaches to thee: Behold I am nothing in my own Eyes, O let me be something in thine: And disdaine me not when I speak unto thee, for Christ his sake.

But O most Great God, what shall I say in thy Presence, when I Pray to thee? By what Title shall I call thee? Or how shall I sufficiently adore thee? If I stile thee a Judge, I adore

I adore thy Justice: If a Master, I know my Obedience: If I call thee my Saviour, I acknowledge thy Mercy: Whatsoever Name I use, I find cause enough of reverence. And since therefore now I appear before thee, to pay the Tribute of Adoration, by a thousand Titles due to thee, let thy Truth direct me, and thy Spirit guide me, that I may so adore thee in Spirit and in Truth, as thou requirest: And that all the inward faculties of my Soul may be so many Fiery Tongues to set forth thy Praise for evermore.

Most Mighty God, who hast not only permitted, but invited us needy and miserable Creatures, to present our Petitions to thee: Oh! Let me set a true value on this most inestimable Privilege. I come unto thee, O Lord, as a Worm to my Sovereign Maker; I come as an heinous Offender to a just and severe Judge: Let I pray thee my Addressee in thy House be with reverence, some way answerable to thine awful Majesty; Give me an hearty desire to pray, and such a pure intention and fixedness of mind upon thee, that I may no more incur the guilt of drawing nigh unto thee, with my Lips when my Heart is far from thee. But may so ask that I may receive, so seek that I may find, so knock that it may be opened unto me; That so from praying to thee here, I may be translated to the praising thee eternally in thy Glory hereafter, through Jesus Christ our Lord.

O Lord,

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O Lord, who though thou dwellest not in Temples made with hands, yet hast promised to meet and bless thy People, where-ever thou hast recorded thy Name; be pleased to be graciously present to me thy Servant, and to the Congregation, which shall here assemble themselves this Day for thy Worship. Pardon every one, who hath not prepared himself according to the Preparation of the Sanctuary. Quicken us all for thy Name sake. Teach us to do thy Will, and build us up in our most holy Faith, through Jesus Christ our Lord.

I am come, O Lord, into thy Presence upon a Work, which no one hath more need to do than my self. To consider my ways, and repent of my Sins and turn to thee. But I have an hard Heart, not apt to relent; and dry Eyes, such at least, which seldom shed Tears for my Sins; O that thou would'st bow thy Heavens and come down, and melt my Soul in such Godly sorrow which might work repent not to be repented of. Open my Eyes and help me to see into my Heart. Bring my Sins to remembrance, and set them in order before me, that an holy shame and confusion may cover my Face for them, and beholding my contrition, may'st accept it, and both pardon me and assist me hereafter by thy Grace, that I may live more Godlily, Righteously and Soberly, in this present World, and attain unto Blessedness, with thy self, in the World to come, through the Merits of Christ Jesus, my Lord and Saviour.

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An Office for the Lord's-Day. 17

O my dear and blessed Saviour, who with so much Zeal didst drive out those who turned thy House of Prayer into a Den of Thieves, clear at this time the Temple of my Soul, from vain and sinful Thoughts, cast out all wandering Imaginations, leave nothing behind, that may either disturb or distract me in the performance of this my Duty, that my Prayers may ascend as the Incense; And thy Grace, and Mercy may descend as dew to the saving of my Soul, and to the Glory of thy Name. *Amen.*

Service being begun, leave off your private Devotion, and join with the Congregation; and as soon as the Minister Names the Lessons, or Epistles, and Gospels, turn immediately to the places, and say, as always at home, whenever you apply your self to the Holy Scriptures.

OPen thou mine Eyes, O Lord, that I may see the wondrous things of thy Law.

O Lord, give me a right Understanding, and an Heart to practise what I shall now read in this thy holy Book.

The Sermon being ended, if not prevented by the Preacher, say,

GRant, I beseech thee, Almighty God, that the words which we have heard at this time with our outward Ears, may through thy Grace be so grafted inwardly in all our Hearts,

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Hearts, that they may bring forth in us the fruit of good living, to the Honour and Praise of thy Name, through Jesus Christ our Lord.
Amen.

If it be a Sacrament-day, before you come to Church, to your other Devotions as before, add this Prayer.

O Father of Mercies, who from the beginning hast been in Christ, reconciling the World to thy self, and to insure as well as compleat this Reconciliation, hast called the Faithful to the Communion of the Body and Blood of thy Son, that true Passover who tasted Death for every Man, With what holy Hands, and pure and heavenly Heart, ought I to receive this Food of Life which comes down from Heaven? Yet, Lord, how vile and polluted am I? My very Preparations need Repentance, and my Tears Sorrow. And besides the insufficiency of my Repentance, which I beseech thee, in the Blood of Jesus to pardon, I have other miserable Defects and Distempers, which, Lord, if thou wilt not remove, I am like to bring with me to thy Table. An exceeding dull Heart I carry very far of being unbroken of my Sins, unaffected too with that Zeal of Love, and Thankfulness towards thee, of Charity and Good Will towards Mankind, which I ought to bring thither with me. That Trust and Dependance which I exercise on thy Mercy in Christ, I have reason to fear may be too presumptuous. But, Lord, thou knowest

knowest I have endeavoured to mourn over and repent of my Sins: I have vowed to have respect to all thy Commands, and not to regard any Iniquity in my Heart. These my Vows of Holy Life, I have ready to Seal at thy Table. O that thou by the Blood and Spirit of thy Son, would'st seal me to the Day of Redemption, pardoning all my past Sins, and by the power of thy Grace preserving me from future back-slidings. Make this Blessed Sacrament a Feast of fat things unto my Soul. Vouchsafe me thereby larger communications of Grace and Comfort, than ever yet I received. And to that end at present thoroughly wash me from the guilt of all my Sins in the Blood of my Saviour; from the guilt of all I know, and have confest; and from the guilt of all my secret and unknown Transgressions.

O Lord, if there be any unseen iniquity of mine, which is like to hinder good things from me, reveal and discover that to thy Servant, that by serious Repentance thereof, he may obtain the washing of it away, and may draw near with a true Heart sprinkled from an evil Conscience. And Lord, let thy Spirit go along with me, empowering me from above, and at those instants when I shall receive that Bread of Life, and drink of that Cup of the New Testament in my Saviour's Blood, let my Heart so relent for all my Sins, be so inflamed with fervour of Holy Resolutions of Faith, Love, Gratitude and most Christian Charity, that I may in nothing behave my self unworthily:

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thily: Hear, O Lord, and remember thy Servant for good, through that Blood which he longs to be sprinkled and satisfied with. *Amen.*

In the Church immediately after Sermon, while the Non-Communicants are going out of the Church, kneel in your Pew, and say,

Almighty Lord, who hast of thine infinite Mercies vouchsafed to ordain the Sacrament for a perpetual Memory of that Blessed Sacrifice which once thou mad'st for us on the Cross; Grant me with such diligent remembrance, and such due reverence to participate of that holy and wonderful Mystery, that I may be made worthy by thy Grace to obtain the Vertue and Fruits of the same, with all the Benefits of thy precious Death and Passion, even the Remission of all my Sins, and the fulness of all thy Graces, which I beg for thy only Merits, who art my only Saviour, God from everlasting, and World without end. *Amen.*

O Lord, our Heavenly Father, Almighty and Everlasting God, regard, we beseech thee, the Devotions of thy humble Servants, who are just going to thine Altar, to celebrate the Memorial which thy Son our Saviour hath commanded to be made in remembrance of his most Blessed Passion and Sacrifice; that by the Merits and Power thereof, there to be now represented before thy Divine Majesty, we and all

An Office for the Lord's-Day. 21

all thy whole Church may be made Partakers of all other the Benefits of his most precious Death and Passion, together with his mighty Resurrection from the Earth, and glorious Ascension into Heaven; who liveth and reigneth with thee and the Holy Spirit, ever one God, World without end. *Amen.*

The hurry being over, and the way made clear, you are to hasten to the rail, before the Table, and kneeling down, say,

O Most Blessed Saviour, who in the Bowels of thy Mercy towards Mankind, didst not only offer thy self a Sacrifice for the Sins of the whole World, but didst institute this Heavenly and Holy Sacrament, as the means to convey the Benefits of thy precious Death to all such as with Humility and Repentance come unto thee, I beseech thee to accept this my humble Address, who here present my self a woful Sinner, I confess, but such a one, who am heartily sorry for my Sins, and penitent for my Offences.

Direct me therefore, O my God, in this great Action, with such a reverent and awful Fear, that all the Faculties of my Soul may be attentive rightly to apprehend, and joyfully to receive this wonderful Mystery of thy Body and Blood.

O my Lord, I am not worthy that thou shouldest come under my Roof; let thy Holy Spirit therefore before thy coming, prepare and dress up a Lodging for thee in my Soul, cleansing

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cleansing it from the Stains of Sin, and suffering nothing to abide in it that may keep thee out; so that being wholly possess'd by thee, all Sinful Thoughts and Unclean Suggestions, may not only presently vanish, but never find entrance more.

Grant this, O my Jesu; and so this Day, receive me into thy Favour, that I may with joy receive thee into my Soul, and being once united with thee, thy Grace may never depart from me; that so thou may'st live in me, and I in thee for ever. *Amen.*

At the Offertory, while the Minister reads the Sentences, and the Church-Wardens gather the Alms for the Poor, say,

O Lord, whose is the Earth, and the fullness thereof, I am willing to offer unto thee, out of what by thy Gift and Blessing I have, some small Testimony of my Thankfulness, and Duty to be bestowed upon those wanting ones, whom thy Providence has made the objects of our Charity; Be thou pleas'd through the Blood of my Saviour, to accept it, and pardon all my vain expences.

And actually Offering, silently, or to your self, say,

Bless'd Jesu, who didst accept the poor Widows two Mites; Be graciously pleas'd to accept this from thy unworthy Servant. *Amen.*

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At the Consecration of the Elements you are to observe with great Attention every Passage or Ceremony, as having all of 'em their Signification and Use.

And therefore when you see the Minister breaking the Bread, this action calls to your remembrance the hard usage Christ's Body had upon the Cross, being rent and torn with Nails in his Hands and Feet. When you see the Wine poured out, this brings into your mind the spilling of his Blood; and then you consider withal, that your Sins did contribute to both. So that in time, and by a little experience or accustoming your self to this Holy Ordinance, you will at length find, that the sight of these things will work in you a great sorrow for those Sins which caused your Saviours Sufferings represented by 'em; and that sorrow will be apt to beget an hatred of Sin and a firm resolution against it for the future; And will withall engage you to Thankfulness and Love, and perswade you to express this Love by an universal Obedience to the Commands of God.

You are to observe the People too, with what Zeal and Earnestness they Take and Eat the Bread, then Take and drink the Wine, which Zeal and earnestness of Theirs signify their particular laying hold on Christ by holy Confidence and Faith, Their Flying to and Apprehending Him as the only Means of their Salvation, and the Reason of the Pardon of their Sins tender'd to 'em in this Blessed Sacrament, which always must end in an holy Meditation.

Then

At

Then you say,

O Lamb of God that takest away the Sins of the World, grant me thy Peace.

O Lamb of God that takest away the Sins of the World, have Mercy upon me.

Grant me, gracious Lord, so to eat the flesh of thy dear Son and drink his Blood, that my Sinful Body may be made clean by his Body, and my Soul washed, through his most precious Blood. *Amen.*

O Lord God, how I receive the Body and Blood of my most Blessed Saviour Jesus Christ, the price of my Redemption, is the very wonder of my Soul; yet I firmly believe upon the words of my Saviour, that at this time they are graciously tendered to me; I am sure it is so, though I dispute not the manner: Lord make me a worthy receiver and partaker of all the benefits of this Blessed Sacrament. *Amen.*

Thou hast said, O my Jesus, that he that eateth thy flesh and drinketh thy Blood, hath Eternal Life.

Behold the Servant of the Lord, be it unto me according to thy word.

At eating the Bread say,

BY thy crucified Body, O Jesus, deliver me from this Body of Death.

Then

Then say,

I Bless thee, O Father for my Saviour and Lord, the Holy Jesus. I adore thee O Lord Christ, with thy Eternal Spirit. I acknowledge and believe thy Body to have been Crucified, and broken by thy Father's Wrath for me; I beseech thee, that through the same this Body of mine may be sealed to an Holy and Eternal Life; and withal I devote my self to thee, by solemn vow, which by eating here at thy Table, I seal with all my Soul and strength to serve thee all my Days. Let thy Grace, O Lord, be sufficient for me.

At receiving the Cup, say,

BY thy Agony and Bloody Sweat, good Lord deliver me; O Let this Blood purge my-Conscience from dead Works, to serve thee the living God.
Amen.

Then subjoin,

I Bless thee, O Almighty Father, O Crucified Saviour, O Sanctifying Spirit, that my Soul is thus refreshed. I acknowledge and believe thy Blood, O holy Jesus, to have been shed for my Sins; let it rest on me for Remission of them, and therein let all my Sins be washed away, and I sprinkled from all evil Conscience. Being now made clean, oh that
Then may Sin no more!

B

Most

Most Blessed Redeemer, I do truly believe that thy Body was Crucified, and thy Blood was shed out of thy Body, as verily as I have received this Bread, and this Wine set apart from the Bread. And that for the Remission of my Sins as well as any others: And I do believe also, that with this Bread and Wine I have really and Spiritually received thy precious Body and Blood, whereby my Sins are fully washed away, and my Soul purified and refreshed. This, O Lord, I believe, help thou my unbelief! *Amen.*

Lord, I have received the Sacrament of thy Body and Blood of my dear Saviour. His Mercy hath given it me, and my Faith received it into my Soul. I humbly beseech thee speak Mercy and Peace unto my Conscience and enrich me with all thy Graces which come from that precious Body and Blood, even till I be possessed of Eternal Life in Christ. *Amen.*

Then giving way for others to come to the Rail you retire to your Pew, and kneeling, say,

Almighty God, the Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all Glory, and Honour should be returned, I do desire most heartily to thank thee, for that thou hast vouchsafed to feed me, with the Spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure me thereby of thy favour and goodness toward me

me, and that I am a very Member incorporate in the Mystical Body of thy Son, which is the Blessed Company of all Faithful People; and am also an Heir through hope of thine Everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. Oh the heighth and depth of that unspeakable Mercy of thine, who art pleased to admit me a Sinful Wretch to have any part in those inestimable benefits, which I have so often despised and trampled under Foot. I am not worthy, O Lord, of that Daily Bread which sustains the Body; but thou hast made me partaker of that living Bread, which came down from Heaven, which nourisheth the Soul, and of which whosoever eateth, shall live for ever: O grant that my Soul may relish this Divine Food with Spiritual Ravishment and Love, great as the flame of Cherubims; and grant, that what thou hast given me for the Remission of my Sins, may not by any fault become the increase of'em, that this holy Communion prove not to me the cause of Judgment and Condemnation, but may support and preserve me in every Temptation, rejoyce and quiet me in every trouble, enlighten and strengthen me in every good Word and Work; comfort and defend me in the hour of my death, against all oppositions of the Spirits of Darkness, and further me in the attainment of everlasting Salvation, through Jesus Christ. *Amen.*

O Lord, the only Spring and Fountain of all good, who hast this Day revived and quickened my poor Soul, by giving thy Self unto

28 *An Office for the Lord's-Day.*

me after a wonderful way in this Blessed Sacrament: I praise and glorifie thy Holy Name for this thine infinite Mercy; beseeching thee to Crown what I have begun by a continual supply of thy Heavenly Grace, that I may never forget whom, or what I have received; but being purified by thy Blood, and strengthened by thy Body against all future Temptations, I may constantly run through all the parts of an Holy Life to the possession of thy glorious Kingdom, world without end. *Amen.*

Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: Therefore Blessing and Honour, and Glory and Power, be to him that sitteth on the Throne, and to the Lamb, for ever and ever. *Amen.*

The remainder of your time, whilst the Minister is giving the Sacrament to the rest of the Company, you may spend in saying the 103 Psalm, and reading some other parts of Scripture, or Book of Devotions, with Directions to an Holy Life, which you may carry in your Pocket. And at last the Blessing being given, say,

O Lord, pardon the wanderings and coldness of my Affections and Heart in this thy Service; and deal with me not according to my Prayers and Deserts, but according to my Needs and thine own rich Mercies in Christ Jesus, in whose blessed Name and Words I conclude

An Office for the Lord's-Day. 29

conclude these my imperfect Devotions and Prayers, saying,

Our Father, &c.

For thine is, &c. Amen.

Being returned home, retire for a while into your Closet, and meditating some time on what you have heard, received and done in the Church, kneel and say,

I Bless thee, O Lord, my God; for the Comforts of thy House, from whence I now came; for thy awakening me to my Duty, for any softings of my Heart, and sense of thy Love or hopes of enjoying thee hereafter: Not unto me, O Lord, not unto me, who am a vain hard-hearted, sinful wretch of my self, but to thy Holy Name be the Praise. Now increase, I beseech thee, this thy goodness to me, and confirm me in thy Grace evermore: Let me grow in the knowledge, fear and love of thee; and any impressions thereof, which I have this day receiv'd, suffer me not to lose; but inable me to bring forth Fruit unto Perfection, to the Glory of thy Name, through Jesus Christ, my blessed Lord and Mediator. *Amen.*

My Soul and all within me, blesseth thee, O Lord my God, for that Bread of Life, and Cup of Salvation, from which I now come. What am I, that thou shouldest feed me from

B 3.

Heaven

30 *An Office for the Lord's-Day.*

Heaven, and assume me into so intimate an Union with thine Eternal Son? I, who have transgressed all thy Laws, abused thy Mercies, slighted thy Judgments; I who have refused thy Calls, resisted thy Spirit; broken all my former Covenants with thee: What am I, that thou shouldest thus re-admit me into so high a favour? It is, O Lord, because thy Mercy is above all thy Works, and the riches of thy Grace most inexhaustible, that Mercy and Grace I adore, I admire; Oh, that I may eternally magnifie it! Nothing is there, Lord, in me, but what may provoke thy Wrath and hinder my Happiness. How gross were my unpreparednesses for thy Table? How many the wanderings, and how great the dulnesses of my Heart, even under my nearest approaches to thee there! These may justly cause thee to hide thy Face from me. And I cannot but bless thee, that thou hast not more estranged thy self, and instead of hopes of thy favour, sent me home with a sense of thy Wrath: But, Lord, though I am not worthy of those Joys and Comforts of that hidden Manna, which thy choice and holier Servants taste, yet vouchsafe me this Benefit by the Communion of the Body and Blood of thy Son, that I may receive such Grace and perpetual influences of thy Spirit, as may enable me to perform unto thee all my Vows; so that I never, by revolting into any known Sin, unhallow this Soul and Body of mine, which the Body and Blood of thy Son hath this Day Sanctified; but denying ungod-

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An Office for the Lord's-Day. 31

liness and worldly Lusts, may live soberly, righteously, and godlily in this present World, and in that to come, obtain a blessed Resurrection, and some (though any mean) share of an Inheritance with thy Saints in Light, through the Merits of my Crucified Saviour. Amen.

Then you go to Dinner, and crave a Blessing on what you eat : And according as the Company is, you may have your Table Talk on the Subject of the Sermon, or what the matter of the Meal may occasion tending to the Glory of the Creator, your divine Benefactor and Feeder.

Grace ended, you either pursue your Discourse as the company invites you to it, or else you compose your self, that the Meal being pretty well Digested, you may be the more capable to discharge your Duty at the Evening Service.

The Bell Summoning you to Church, you go and say as in the Morning all the Prayers and Ejaculations which are proper for that time.

After Evening Service, returning home, you withdraw into the Closet for some time to recollect what has been told you from the Pulpit, and to give God thanks as before at Noon.

Then calling the Family together, according to the Advice, and after the Examples of the Fathers of the Church, you make 'em repeat what they can of the Sermon, ever and anon, helping their Memories and taking care to apply it, as they are able and as you find occasion.

4 *An Office for the Lord's-Day.*

the *greatest* is pardonable. Bid him remember, that he has an infinite Redeemer, whom he disgraces by thinking him unable to intercede with his Father effectually for him. The shedding of his Blood was price enough to ransom Ten thousand Worlds, for these have *limits*, but his Merits are *boundless*. Set before him *David's Adultery* and *Murder*; *Jonah's Disobedience*, and *Peter's Fall*. He cannot charge himself with Sins of this complexion; but if he could, *those* Men, *those* Sinners are saved, and he has the very *same Saviour*. Thereupon press him to anchor there; and though his *heart condemns* him, yet he must not forget that *God is greater than his heart*, and will imbrace the penitent Sinner. Exhort him to fix his Eye on *Jesus Christ*; and if he doth not perceive the *Lord* presently coming to him, it is because he must call the more, *cry the louder* with the blind Man in the Gospel: *Thou Son of David have mercy on me*. Tell him for his Comfort that his Remorse is one part of Repentance, but he must not stay there, and distrust the Almighty Goodness, whose *Grace* hath brought him thus far in his way, and who expects should pray, That he who has begun this Work in him would go further, and bring it in due time to a happy conclusion.

But if the Party has a greater sense of his *outward Pain*, than of the Sin which first caused it, and prefers the ease of his *Body*, before the Peace of his Soul, and so repines and murmurs at his present Condition, then it is
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highly necessary to let him know, that what he now undergoes is far short of the Torments of the Damned; and for that reason, he ought not only to submit with Patience, but to be very thankful, that God so graciously sends *those* to put him in mind, and as it is to be hoped, to prevent the *latter*. It is not to be denied, but the Pangs and Tortures of a Fit of Sickness are very unwelcome to Flesh and Blood, sore Evils and heavy *Burdens* to those who are compelled to carry them. But would it not be a lamentable Instance of God's Favour, to let a Man be hurried to the other World, without the least Notice, without the shortest Opportunity to make his Peace with Heaven? These Agonies in Sickness are the Messengers of God to give him warning; and can he complain of a warning intended chiefly to keep him out of Hell?

Thus, and to this Effect, you are to discourse with your sick Brethren, according as you discover the Temper of their *Mind*, and the State of their *Body*. And before you take your leave, you earnestly desire them all to consult their *Minister*, who is an *Officer of God*, and who by virtue of that Office will be much more able to apply to their several Sorts an effectual Cure.

If your Neighbour be *poor*, and such as you can go to, lay before him the Uncertainty of Humane Affairs, and the common Events of Providence, which makes a Man a *Prince* to day, and to morrow a *Beggar*. Nothing, you tell him, befalls us but by Divine Appointment; and

30 *An Office for the Lord's-Day.*

and therefore our wisest way is to relie on his Conduct, and be perswaded, that though our present Circumstances be very streight, yet God has something better in store for those, who humbly and patiently wait for it. However this is Matter of Comfort, that God has *two Places* to make his People happy in; and the *Poor* who have it not in *this World*, have a surer claim to the *other*, if they do not lay a block in the way, and render themselves incapable of what he intends them hereafter. *Blessed are the Poor*, saith the Gospel. Nor do their wants now contradict that saying, Because their Names are already entered in the *Book of Life*, and 'tis but a little while, and they shall go to enjoy what this Doctrine intitles them to. But then they must not be *partial*: They must remember the *intire Qualification*, *Blessed are the Poor in Spirit*. There may be *Pride* in *Rags*, and *Humility* in *Purple*. And to be *poor* and *proud* is a contradiction too monstrous to be reconciled. ——— For tho' God may be inclined to pity the Man, yet his Folly hinders it; and while his *Necessities* plead very powerfully in his behalf, his intolerable *Haughtiness* disoblige and forces God to let him continue in his low Condition. So that it ought to be the way of those under Poverty to reduce their *Spirit* to their present *Fortune*, and be as humble in *Soul*, as they seem to be in *Estate* and *Body*; and then, besides the many other Methods of Relief, this Frame of *Mind* will render their Case much more supportable. Thus, or after this manner,

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ner, you apply your self to those whose Loftiness of Temper within is above the Sense of their Wants, and who will suffer rather than speak out their Necessities, tho' loud in all enough respects, but from their own Mouths.

But if their *Reservedness* and *Silence* proceed from another Principle; and that through *Bashfulness* and *Modesty* they conceal what they undergo: Here it is better to employ your *Eye* to discover what may be serviceable to 'em, and then take some opportunity to convey it for their relief without forcing a blush from 'em. And so you're to do in the Instance before; otherwise, perhaps, the Party had rather lose the *Charity*, than understand from whence it comes, and to whom he is beholden for it. In both which Cases you ought to follow the Directions of the Gospel, to make your *Charity* a *Secret*; *That so God who seeth in secret may reward you openly.*

Where *Poverty* is clamorous (as it too often happens) and that you find the necessitous Man, either murmuring at *Providence*, or censuring the unconcern and neglect of his richer *Neighbours*, First, you check him for his *Impiety* towards God, and then for his own *Uncharitableness* to Man, which in Justice calls for the same Usage from other People. And (say you) the reason peradventure, why your *Neighbours* are not so kind as you expect, may be, because they find you do not deserve it, as being too rough and surly toward them. And as for God's dealing with you after this manner, it ought to be remembered,

38 *An Office for the Lord's-Day.*

bred, that he could have made your Condition worse, and can yet make it much more miserable. If he has been pleased to use you no better, it is because your Notion of him will not bear it; and of this you give too plain a demonstration, in that you accuse his Goodness and Wisdom for not complying immediately with your expectations, and indulging your humour. It concerns you to be contented with your *Station*, and that is a sure way to mend it; for if you show your self satisfied with whatever God doth, it will not be long but he will provide for you better. Admit you were under the *Widow's Case at Sarepta*, where she had only a *handful of Meal* to dress and eat, and then expected to die, because of the Famine; do you not read that *the handful of Meal did not waste, nor the Cruise of Oil fail, until the day that the Lord sent Rain upon the Earth* ——— We have the same God, and he has many miraculous ways to increase the *Loaves*, and feed those who depend on him. But then they must *depend* upon him, acquiesce in his Methods, believe him willing and able to relieve them, only the time is not yet come with respect to *their Good and his Glory*.

There are *other poor*, whose mind you may have no Opportunity to settle with *Discourses* of this Nature, yet these you take care to ease with your *Purse*, and let your *hand* speak seasonable Comfort to them. But then by *poor*, we mean such needy Persons, as you *your self find out*, rather than such as *find out you*. Those whom *Sickness, multitude of Children,*

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An Office for the Lord's-Day. 39

or some *Crosses of Providence*, make all their Industry, Care and Labour not sufficient to feed them; Those who if able, are very willing to take pains, but either have not *Work*, or the *Pay* is too little to support them, *These* ought to be encouraged, and God sometimes makes use of our Mediation to give them a Blessing in what they do. But as for them who make Begging a *Trade*, and spend as much time in publishing their Wants, as might serve to relieve them if they would employ those hands in *Work*, which they stretch out to receive an *Alms* with, these Mens Necessities you may suspect, at least think your self not much obliged to take notice of them, since their Hunger is their Fault and not their *Affliction*. The *Charity* of the *Law* is great; and therefore you look on an itinerant and *common Beggar*, with the same Eye as you see a *disobedient Subject*, whom you must not countenance in an ill way, such as *Idleness* is, and which too often follows, *Lying, Stealing, and Murder*. So that tho' you well know you are commanded to give, yet you are not to give blindly and rashly; you are to use your Understanding to direct you in your *Charity*; and tho' as the *Steward of God*, you take your self obliged to dispose of what you are intrusted with, as God directs; yet you consider and weigh well what those Directions are, examine who are the proper Objects, and when you are to give, and in a word so contrive it that it may be *real Charity*; lest otherwise, what might be well intended, becomes a means either to introduce or continue

6 An Office for the Lord's-Day.

ill habits, and thereby prove a Curse instead of a Blessing.

And there is one Instance more of *Charity*, which you are never to omit, and that is, on all Opportunities to remember all such People in your *Prayers* and therein commend them to the Goodness of God, beseeching him that *he would be pleased to comfort and relieve them in all their Necessities, give them Patience under their Sufferings, and an happy issue out of all their Afflictions.*

This done; or when these Works of the Day do not occur, you may refresh your self either by giving or receiving of a Visit from your Friend or Neighbour, which is another kind of *Charity*, and whereby we continue that Kindness and Love which God has made a Debt between us, provided our Conversations be *innocent*, and becoming the day: * Or you may take a Walk into the Fields, where you not only inspirit and comfort the Body, but beholding the glorious Light of Heaven, the passing Clouds, the verdant Earth, and smiling Face of all things, you cannot but be transported into new Raptures of Devotion; and being affected very much with the admiration of the Creator, you will be induced to long for the time, when you shall dwell with him, and behold him face to face without these interpositions.

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* Such a Walk the Rabbins admit — Vid. Lyr. ex. *Judeis ad. Ag. 1.*

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An Office for the Lord's-Day. 41

At your return home you betake your self to your *Closet*, and there spend some convenient time in *Meditation* and *Reading*; but before you enter on that Work, you say,

O Most Great and Gracious God, whose infinite Mercy it is, that I have this minute of my Life left me, I here appear in thy Presence, lamenting sadly that so much of my time is already lost either in doing ill, or doing nothing, or in doing that which hath been unprofitable and vain: O grant that I may redeem the hours that are past, and dispose of those that are to come in serving thee hereafter with a devout Heart, and earnest and passionate Affections; draw me off more and more from the Pleasures and Vanities of this Life, that I may the better settle my wavering and divided Soul upon thee alone. And since at this time I have here retired my self, that I might the more freely commune with my own Heart, and meditate on thine Holy Word, let thy Blessed Spirit assist me, that I may not only barely remember what I read, but digest it into the practice of an Holy Life, to the Comfort of my Soul, and the Glory of thy Name, thro' Jesus Christ. *Amen.*

After a light and frugal Supper, you call the Family to the Common Evening Service, consisting of the Confession, so much of the Absolution as is fit for you to say, the Lord's Prayer, the Collect for the day, the other two following it for the Evening-Prayer, that in
the

42 *An Office for the Lord's-Day.*

the Litany, We humbly, &c. one or more taken from after the Offertory, one or more of the occasional Prayers, that for all Conditions of Men, with the other after it, the general Thanksgiving, any particular one, as occasion requires, St. Chrysostom's and the Blessing.

Then you go to your Closet, and say,

O God my everlasting Keeper, blessed be thy Name for ever-more; for thou madest me when I was nothing, thou redeemedst me when I was worse than nothing: Thou hast so multiplied thy Mercies on me through all the Minutes of my Life, that the Sun has never yet rose or set upon me without new Blessings from thee. And as thou hast done so much for me already, for which I pour out my very Soul in Thankfulness; so in the same degree of lowest Humility, I humbly beseech thee to continue thy Care of me this Night, and so to shadow me under the Wings of thy Protection, that neither visible nor invisible Enemies, neither Sin nor Danger may approach to hurt me. That so when the joyful Light of the Day shall return again, I may rise in Safety with an unspotted Soul and a Body fitted to be the Temple of the Holy Ghost: Even so Lord Jesus. *Amen.*

O Most Holy Father, the Searcher of all hearts, who seest my down-lying as well as up-rising, Darkness and Light being both alike

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An Office for the Lord's-Day. 43

alike to thee, Let that Eye of thine which never slumbereth nor sleepeth, which hath been open upon me this Day, watch over me this Night: Let nothing disturb, or make me afraid. Let none of the Sins of the Day lie down with me, nor ever appear against me. Vouchsafe my Body due Refreshment, and let my Soul have her Songs in the Night; keep both from all the Works of Darkneſs, and let me be ever with thee, O Father, both here and hereafter, thro' thy Son my Saviour Jeſus Chriſt, in whose Name and Words I further pray,

Our Father, &c.

Amen.

At undreſſing, you conſider the time coming when your Body muſt return naked to the Duſt. Which is a Reflexion confirms you more in your Reſolutions of being humble and penitent—

Ent'ring Bed, you ſay,

In the Name of our Lord Jeſus Chriſt, who was crucified and laid in the Grave for me, I lay me down to reſt, He bleſs me and keep me! He ſave me, and raiſe me up again, and bring me at laſt to Life Eternal. *Amen.*

Lying down, you ſay,

Have Mercy on me, Lord, now, and at the hour of death. *Amen.*

F I N I S.

E R R A T A.

P. 18. l. 26. for *unbroken*, read *broken*.

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